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book professing to have the social point of view to find the time-worn dogma (p. 214), "To have a new society there must first be new men—men with a new heart." Is it not high time that the realization should begin to gain headway that the true and practicable way, and withal the Biblical way, of getting new men, is to take the old men and put them into new and favorable surroundings? No amount of exhortation to men to be good and brotherly and Christian has ever availed nor can avail on any large scale, when the very necessities of their circumstances and of their environment make it well nigh impossible, or at least extremely difficult, to be anything else but predatory and anti-social.

One of the best parts of the book is the concluding chapter—"Man as Creator"—because of its social implications, involving the co-operation of God and man to establish the Kingdom of God. "Man's greatest need is a cause big enough to spend his life for" (p. 288); "There is only one such cause—'Seek ye first the Kingdom of God and His righteousness'" (p. 291). When the church finally awakes to a realization of what the Gospel really is, to wit, the proclamation of the Cause of Jesus Christ, the invitation to all men to co-operate with God in that Cause, leaving their individual salvation and future welfare to come as a by-product, there will follow a revival such as the world has never known.

The book can only do good and should be widely read within the church and without.

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THEOLOGICAL SYMBOLICS. CHARLES AUGUSTUS BRIGGS. Charles Scribner's Sons. 1914. Pp. 429. \$2.50.

The times of dogmatic authority in the Protestant world have long passed, if they ever existed outside narrow limits. Indeed the study of dogma is not for the purpose of imposing old fixed forms upon new generations, but rather for opening up a broad view of the origins of church teaching. Students like Adolf Harnack have even had the general aim of undermining dogmatic authority; believing that the arising of theology, apart from its general acceptance as dogma, was responsible not only for the development but for the transformation of the first facts of belief and experience. But a positive purpose of this character has not been in the mind of most earnest students. There is no doubt that the fundamental study of the origin of theology, while weakening the sense of dogmatic au-

thority, does very significantly deepen the conviction of the genuineness of historical faith, and strengthen the respect for and interest in the religious convictions out of which the natural variations of theology have arisen. In other words, the historical study of religious beliefs instead of narrowing and hardening the views of the earnest student, is one of the most broadening and helpful of modern studies. The man who knows will have wide interests and cannot be a bigot.

After a long period of non-production in our English world, two important books on Creeds have recently appeared. At the end of 1911 W. A. Curtis, the young Professor of Theology in the University of Aberdeen, brought out his history in a book of 502 pages.<sup>2</sup> And Dr. Charles Augustus Briggs's book of 429 pages—*Theological Symbolics*<sup>3</sup>—was published early in 1914 by his daughter, ably assisted by President Francis Brown of Union Seminary, who also wrote an appreciative preface. The importance of a scholarly book on such a subject cannot be overestimated.

Both these books are by able scholars. Dr. Briggs spent his life in the study of the Bible and its doctrines, producing a long list of theological and historical works, and contributing many learned articles to encyclopaedias and theological journals. His hair whitened at his tasks. It is a pleasure to follow the lead of a thorough scholar, who makes one feel that no scrap of printed information has escaped him, and who can speak with confidence because he has himself actually been over many parts of the universal field. It was not mere self-appreciation which led Dr. Briggs once to say to a well-known Edinburgh publisher with whom he was negotiating for the publication of his *Psalms*, that he probably knew more about the subject than any other living scholar. This was no less true in many other fields. It was quite natural, therefore, in the present volume, that of some 115 foot-note references to modern theological and historical literature, 58 were to his own publications, covering almost the whole range of theological discussion.

Dr. Briggs's book, though bearing the title, *Theological Symbolics*, is confined quite strictly to the regular orthodox lines. It gives no heretical or non-Christian beliefs, ancient or modern, nor even of post-Reformation sects or denominational divisions. Dr. Briggs also definitely excludes from Symbolics any consideration of Christian Institutions; and he thinks that by such consideration Katten-

<sup>2</sup> A History of Creeds and Confessions of Faith in Christendom and Beyond, with Historical Tables. T. & T. Clark. 1911.

<sup>3</sup> Charles Scribner's Sons. 1914.

busch and Loofs have overloaded their Symbolics, which might have been easily treated separately, as is done, for example, by Stanley and A. V. G. Allen. The main divisions of Dr. Briggs's book show the direction and limitations of his interests.

The first 120 pages are given to "Fundamental Symbolics," including an analytical study of the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Faith of Chalcedon. Part Second, consisting of 130 pages, is given to "Particular Symbolics," in which he refers, in a brief and sketchy fashion, to the various Symbols of the Latin Church, the origin of the Reformation and its Symbols, the Symbols of the seventeenth century, Roman Catholic Symbols of the nineteenth century, and the Protestantism of the eighteenth and nineteenth centuries. Part Third, of 162 pages, is devoted to "Comparative Symbolics," in which he takes up the consideration of the principles of the Reformation, the Sacraments, Doctrines of Faith and Morals, the Formula of Concord and its Opponents, the Synod of Dort and Arminianism, Old and New Calvinism, the Westminster Confession, the conflicts of British Christianity, and at the end only a bare half-dozen pages to the "Modern Consensus" (pp. 406-413). His study practically concludes with the Westminster Confession; so that the limits of his doctrinal study are found in the early Creeds recognized alike by Catholics and Reformers, and the main Catholic and Protestant forms, as they stood after the Reformation in Germany and Great Britain. This is a field certainly large enough for the limits of his book, though leaving out of consideration many interesting and important developments.

If we examine three of the simple requirements which a scholarly book of this kind must meet, they will furnish us a sufficient basis for judgment. It should be comprehensive—omitting nothing fundamental; absolutely historical—giving the necessary historical setting, and including the historical bibliography; analytical and comparative—the exegesis not only fundamental but above all things without personal bias. This is the one great field in which superficiality or partisanship can have no message of value.

Dr. Briggs, as already indicated, chose his task in the beaten path of historical orthodoxy, though his broad title certainly should not legitimately have left out of view the very virile theological work which does not receive or aspire to that category. It is a grave question whether one can ever really comprehend the heart of orthodox truth without also seeing to the full the thought which struggled against it, and not infrequently changed the character of its devel-

opment. Dr. Briggs has given careful attention to the historical setting, which is the best of all ways to arrive at an understanding of the real meaning and significance of Christianity. In his very full and admirable historical introductions he may have intended to give all the attention he considered necessary to variant thought, but it is more than probable that his temper of mind did not interest him in that direction. He found his scholarly instincts leading him deep into the old history.

In its bibliography Dr. Briggs's book is pre-eminent. No German volume of its kind surpasses it. No other book in English approaches it. No important scrap of bibliographical information in the field which it covers is found wanting. It is from this side that one is able to realize the thoroughness with which Dr. Briggs devoted his life to fundamental scholarly investigation. Dr. Briggs also goes deep into the doctrinal analysis of the creeds. This, of course, is the most difficult task confronting the theologian, to know how to subordinate the subordinate, and to make the great great. Professor Fisher, and especially Dr. Philip Schaff, had already done very broad work in this general interpretative field; and it is not mild praise to say that Dr. Briggs's work compares favorably here with theirs. But here is still the awaiting field, if one may confess it, for the still greater theologian yet to come. It is on its successful doing that the future good understanding between the different branches of Christendom is to depend. The intellectual temper of Dr. Briggs manifests itself quite clearly. In his deep respect for the ancient principles and forms of the teaching he often reminds one of the Bishop of Oxford.<sup>4</sup> This attitude he never surrenders. It gives him reverence for many forms of thought which Liberal theology may have entirely dismissed. It is interesting to follow his earnest exposition and defence of the Virgin Birth of Christ, and Purgatory.

But when we come to the important question of ability to do justice to variant phases, and especially modern thought, Dr. Briggs shows his limitations. Here lies the weakness of such a distinctive personality as his. His few references to modern views indicate his inability to contribute anything of value in that direction. For example, he classes Kantian and Ritschlian thought together, as "reducing Christianity to a moral system" (p. 246), which, of course, is not really true even of Kant, and certainly not of Ritschl, who saw ethics springing out of religion. But this generalization is not so bad as another in which he classes Ritschl, along with Renan and

<sup>4</sup> The Basis of Anglican Fellowship in Faith and Organization, by Charles Gore, D.D., Bishop of Oxford. A. R. Mowbray & Co. Easter, 1914.

Baur, as putting forth "a series of efforts to get rid of the historic Christ and Apostolic Christianity." And he confidently assures us that "all these have been refuted by the great theologians of the last century. All have been driven from the field except the school of Ritschl, about which the opponents of the supernatural have rallied for a desperate stand against Apostolic Christianity" (p. 246). This is too trifling a treatment of such theologians as Herrmann, Kaftan, Kattenbusch, and such historians as Harnack and Loofs. All these men make the historic Christ the central point of their religious world. Only radical leaders like Troeltsch, after abandoning the position of Ritschl, attacked the uniqueness of Christ and the positiveness of Christianity. Yet it is Troeltsch who enjoys the distinction of using fresh arguments in strengthening the theistic position.

Dr. Briggs's book was earnestly written in the interests of Christian unity. Indeed, in his later years he was inspired by this enthusiasm, and even cherished hopes of nearer Catholic and Protestant reapproachment, with possible church union—which is a different matter. At least he has made his best contribution in this field.

In many important directions these books of Professor Curtis and Dr. Briggs supplement each other, and together make a notable scholarly contribution to the resources of the student of historical Christianity.

ALBERT TEMPLE SWING.

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THE INFLUENCE OF THE BIBLE ON CIVILIZATION. ERNST VON DOBSCHÜTZ, Professor of the New Testament in the University of Halle-Wittenberg. New York. Charles Scribner's Sons. Pp. 190. \$1.25.

In this popular sketch Professor Dobschütz has made available the results of his studies upon the attitude of the Christian Church toward the Bible at different periods, and of the influence of the Bible upon civilization at these epochs. The first chapter is a particularly clear and illuminating discussion of the process by which the church came to recognize the harmony of the Old and New Testaments and the authority of the entire book. What early scholars failed to see is that unity does not imply uniformity, and because they failed to see it the whole Bible was placed upon one level of authority, and the tendency to interpret the New Testament in the light of the Old was carried to an unwarrantable extreme. Modern historical criticism has made inevitable the distinctions that